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and due allowance, of the hardships attendant on savage life. Therefore they are not only voluntarily, but cheerfully submitted to; and as women are not obliged to live with their husbands any longer than suits their pleasure or convenience, it cannot be supposed that they would submit to be loaded with unjust or unequal burdens.

Marriages among the Indians are not, as with us, contracted for life; it is understood on both sides that the parties are not to live together any longer than they shall be pleased with each other. The husband may put away his wife whenever he pleases, and the woman may in like manner abandon her husband. Therefore the connexion is not attended with any vows, promises or ceremonies of any kind. An Indian takes a wife as it were on trial, determined, however, in his own mind not to forsake her if she behaves well, and particularly if he has children by her. The woman, sensible of this, does on her part every thing in her power to please her husband, particularly if he is a good hunter or trapper, capable of maintaining her by his skill and industry, and protecting her by his strength and courage.

When a marriage takes place, the duties and labours incumbent on each party are well known to both. It is understood that the husband is to build a house for them to dwell in, to find the necessary implements of husbandry, as axes, hoes, &c. to provide a canoe, and also dishes, bowls, and other necessary vessels for house-keeping. The woman generally has a kettle or two, and some other articles of kitchen furniture, which she brings with her. The husband, as master of the family, considers himself bound to support it by his bodily exertions, as hunting, trapping, &c.; the woman, as his *help-mate*, takes upon herself the labours of the field, and is far from considering them as more important than those to which her husband is subjected, being well satisfied that with his gun and traps he can maintain a family in any place where game is to be found: nor do they think it any hardship imposed upon them; for they themselves say, that

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duce of the labour of *woman*, such as beans, Indian corn, or the like, and then taking it to the house where the bridegroom lives, will say, "This is the produce of my daughter's field;" and she also prepared it. If afterwards the mothers of the parties are enabled to tell the good news to each other, that the young people have pronounced that which was sent them *very good*, the bargain is struck. It is as much as if the young man had said to the girl, "I am able to provide you at all times with meat "to eat!" and she had replied, "and such good victuals "from the field, you shall have from me!" From this time not only presents of this kind are continued on both sides, but articles of clothing are presented to the parents by each party, by way of return for what they have received, of which the young people always have a share. The friendship between the two families daily increasing, they do their domestic and field work jointly, and when the young people have agreed to live together, the parents supply them with necessaries, such as a kettle, dishes or bowls, and also what is required for the kitchen, and with axes, hoes, &c. to work in the field.

The men who have no parents to negotiate for them, or otherwise choose to manage the matter for themselves, have two simple ways of attaining their object. The first is: by stepping up to the woman whom they wish to marry, saying: "If you are willing I will take you as "wife!" when if she answer in the affirmative, she either goes with him immediately, or meets him at an appointed time and place.

The other mode of celebrating marriage will appear from the following anecdote.

An aged Indian, who for many years had spent much of his time among the white people both in Pennsylvania and New Jersey, one day about the year 1770 observed, that the Indians had not only a much easier way of getting a wife than the whites, but were also more certain of getting a *good* one; "For," (said he in his bro-